

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## THE CHRISTIAN SECRETARY

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### TERMS.

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To the Rev. Francis Wayland, Jr., D. D.

### LETTER III.

MY DEAR BROTHER,—I trust I have shown that slavery is not essentially the comprehensive wrong you make it; that a right to the services of a man without his contract or consent, does not confer any such rights as you suppose; and that slavery does not interfere necessarily with any of those rights called primary, except personal freedom. The discussion is then pruned to this,—Is it necessarily a crime in the sight of God to control or curtail the natural personal liberty of a human being? A question admitting no debate at all.

It will not be disputed that government is the ordinance of God. But government is restraint; the very idea of government includes an abridgment of that personal freedom which a savage has in the forests, and a modification of it into political freedom, or civil rights and privileges.

Is it, then, necessarily a crime for a government to discriminate between those whom it controls, in the distribution of civil privileges and political liberty? It would surely be preposterous to affirm this. Every government has necessarily a right to pass laws indispensable to its existence; and it has a right, also, to establish those regulations which shall best promote the good of the whole population. Whether any particular enactments be necessary, and whether they do secure the greatest good, are points as to which error may be committed, but as to which government is the judge; and if it acts uprightly, with all the lights possessed, there is no crime.—We boast of our liberties, and are forever quoting the words of the Declaration of Independence;—yet in this country it has been deemed most for the good of the whole, that one half of the citizens (and I believe by far the noblest, purest and best half) should be disfranchised of a great many civil rights. This is true, also, of all citizens until they reach an age wholly conventional,—viz: twenty-one. Is this a sin? Will it be urged that all are born free and equal, and that it is wicked to violate the indefeasible rights of women and minors? The day is coming, I venture to predict, when our regenerators will utter such frantic arguments; for they drive on, unrelenting and unheeding alike the plainest dictates of reason and experience, and the stern lessons of the French Revolution, and the warning voice which spoke in such fearful accents amidst the havoc and butchery and desolation of St. Domingo. But no good citizen considers the inequalities existing in these States criminal.

When we pass to England and France, we find these social distinctions far more numerous, and marked, and exclusive. Multitudes there are deprived of all right of suffrage in reference to laws which affect their property and their lives; and Parliament and the Chambers think this most conducive to the great end of social organization, the general good. In Russia, civil power is vested in one man. The liberty of the noble is restricted; that of the plebeian still less; and that of the serf scarcely more than is enjoyed by the African in this State. And in Russia this is believed to be best for the good of the empire. Now what political organization is most desirable for a particular people depends on circumstances; and whatever be that adopted, whether democracy or despotism, the rights of man, as a human being, are trampled upon; and visionary have proved, and will prove, all projects of constructing and fashioning society according to philosophical notions and theories of abstract 'inalienable rights.' That slavery, or any civil institution, interferes with the liberty of a man or class of men, does not, then, make it necessarily and amidst all circumstances a crime.

To put this in a plain light, let me suppose that one of these Southern republics should be inspired with the truest philanthropy; that her constituents should, for the first time, regard piety as important in a representative; that the benign spirit of Jesus should penetrate her halls of legislation, and pervade all her councils; and that the present government—finding the African race under its control—satisfied that even if their removal were practicable, it is not desirable for their own good—should address itself with paternal assiduity to their welfare and happiness. All obnoxious laws are abrogated. The slaves are educated, their rights as immortal, intellectual, moral and social beings are protected, and their religious instruction secured. If you choose, we will say that their labor is regulated, and instead of the compensation resting with the master, it is fixed by statute. Suppose, however, this government, using the lights of wisdom and experience, is convinced that the black population cannot be admitted to the privileges of free citizens, but that the good of the whole community, the safety and existence of the republic, and the negro's own best interests, require that their personal liberty be restrained. Will it be pretended that such conduct would be criminal? Nor is there any thing impossible in the hypothesis. It might become a fact to-morrow; and no doubt among the Christian

masters addressed by the apostles, and in the patriarchs' families, such a picture had many originals, as far as it portrays the fostering and parental character of the relation. Onesimus might have been mentally, and morally, and religiously cultivated, and yet have been a slave; and his very piety would have caused him to be obedient unto his master. Among the Romans it was not unusual for slaves to be men of much learning.

As soon as slavery is mentioned at the North, there is conjured up in the minds of many persons, I know not what confused, revolting combination, and heart-rending spectacle, of chains, and whips, and cruelty, and crime, and wretchedness. But, I repeat it, even at the peril of tediousness, that necessarily and essentially (and in a multitude of instances, practically and actually)—slavery is nothing more than the condition of one who is deprived of political power, and does service, without his contract and consent, it is true, but yet cheerfully and happily, and for a compensation reasonable and certain, paid in modes of return best for the slave himself. With what is strictly physical liberty, the master interferes no more, in such cases, than you do with a hired servant. The work assigned is confessedly very light—scarcely one half of that performed by a white laborer with you. When that is performed, the slaves (to use an expression common with them) are 'their own masters.' And if you ever allow us the pleasure of seeing you at the South, you will find slaves tilling land for themselves, working as mechanics for themselves, and selling various articles of merchandise for themselves; and, when you inquire of them some explanation, they will speak of their rights, and their property, with as clear a sense of what is due to them, and as much confidence, as they could if free; and tell you (to use another of their phrases) that they do all this in their own time.

I hope, my dear brother, I have now shown that your ethical argument does not hold good.—And I hope so, not only because it is most painful to me if I am compelled to differ from you on any subject, but because if your view be correct, you will sooner make people infidels, than convince them that the Bible does not 'look with allowance' on 'as great a crime as can be conceived'—which is downright blasphemy. Let me recapitulate the views I have tried to express in this and the last letter.

(1.) A right to the service of a man without his contract or consent, conveys no additional rights but those proper and absolutely necessary to this original right. But it is not proper and necessary to this original right, that a human being be deprived of any right which is justly his as an immortal, intelligent, moral, social, and fallen creature. Therefore, a right to the services of a man without his contract or consent does not justify any wrong done to his mind, or soul, or domestic relations. Therefore your first assumption fails.

(2.) Slavery may exist without interfering with any of man's natural rights, except personal freedom. But to interfere with personal freedom is not necessarily a sin. Therefore slavery is not necessarily a sin. Therefore your second assumption fails.

These syllogisms appear to me almost self-evident, and to present the subject in its true light; a light too often darkened by a cloud of words about 'making man a brute, and a mere piece of property.' Such language is in itself absurd, for nothing but a miracle can effect these transformations. It is, also, the most sheer verbiage of shallow declamation. As well might it be said, that a child is a brute, and a mere piece of property, because his parent has a right to his services, and this right a transferable one. The most nefarious code of laws ever perpetrated recognized the slave as a sentient, moral, human being, at least, by holding him accountable for his actions. Nor are the views I have advanced at all affected by the fact that the children of the slaves are born to slavery. This is only saying that their position in society is determined by the accident of birth; which is equally true as to the position of the woman in this country, the commoner in England, and the serf in Russia. Slavery may or may not be hereditary; but this depends not on the parent's being a brute, or a mere piece of property, but on the political organization.

By far my greatest embarrassment in these letters has been, and is, about language with which to dispute your allegations, without seeming to overstep the modesty becoming me, or to depart from that affectionate deference I cherish towards you. After all, however, I am more familiar with the subject under discussion than my Northern brethren can be, and my position discloses to me the truth, which I will express in so many words by saying, that slavery, absolute and unqualified slavery, is despotism. In fact 'despotism' is the very Greek term used by the apostle for 'master.' But now, it is conceded on all hands, that despotism is not a sin, and may be 'put forth' most beneficently 'for good and not for evil.' This the most vehement abolitionist admits. I have, however, much higher authority still. I have, in fact, Job's wish; mine adversary hath written a book—a book justly regarded as a classic—and he says: 'A people may be so entirely surrendered to the influence of passion, and so feebly influenced by moral restraint, that a government which relied upon moral restraint, could not exist for a day. In this case, a subordinate and inferior principle yet remains, the principle of fear; and the only resort is to a government of force, or a military despotism.' And what is all this but yielding the whole question? Let us not be imposed on by names, or dazzled by magnificent titles. A despot is the absolute master of a whole nation of slaves, and has power of life and death. His authority, however, may be conscientiously retained, and instead of a cruel tyrant, he may be a splendid benefactor, whose name shall glitter on the pages of history. And I venture to say that if Mr. Birney had this authority, and 'put it forth' (as I dare say that gentleman would) 'for good and not for evil,' he would

not only be welcomed by the abolitionists to the altar, but be applauded to the skies. Why, then, must slavery be necessarily 'a heinous sin'? Slavery, in its worst form, is only despotism.—Even the Roman master was only a despot. At the South the phrase cannot be employed in its proper import, for the authority of the master is greatly restricted by law; and it is a capital offence in him to murder his slave. Yet no matter how the Southern Christian 'puts forth his power'—he may employ it 'for good and not for evil'—and be most just, and humane, and benevolent,—it does not signify; he is a monster of wickedness, and his very power a great crime. On a small scale, slavery is as great an iniquity as can be conceived, and violates all the rights of man as man. But on a large scale it is quite a different thing. A throne, a scepter, a strip of velvet sprinkled with diamonds, and clasped around the master's brows, exert a super-magical influence, and achieve a miracle impossible even to deity; that of altering the entire moral character of an action.

If the view I now press was taken of the subject, (and it is unquestionably the strongest view allowed by the Bible,) I do not see why Christians might not concur in their wishes to improve and meliorate the condition of the slaves, though disagreeing as to the best mode. May not the most zealous abolitionist be satisfied with the concession that slavery, if not restrained by law, is despotism? And does not truth require of him the admission, in return, that at the South this despotism is (if I may so speak) not absolute, but mitigated and limited? And does not that charity which 'hath all things and believeth all things' demand of him the hope and belief, that a brother, whom he knows to be a Christian, is 'putting forth his authority for good and not for evil,' and doing what he conceives best for the Africans themselves? These are questions to which but one reply can be given. But if all this be so, how will men answer to God for that high-handed, arbitrary temper, which denounces, and cuts off from Christian fellowship, the whole South, because differing from some at the North in honest convictions? I would affectionately ask such brethren, whether, while promising liberty to the negro, they are not attempting towards the master the worst sort of tyranny, the most odious despotism—I mean spiritual tyranny, and despotism over the conscience?

There are a few of these brethren who do not hesitate to insinuate that we all see the sin, but cling to it through selfishness. To such we can only return 'blessing for cursing.' I, of course, can not consent to argue with them, except to say, they ought not to excommunicate us for being slaveholders, but to pray for us as unconverted persons. There are others who are forever perplexing a great question with quibbles and quibbles, regarding it as a matter of mere property, and saying, 'If the original title were vicious, nothing can make the present title good.' Such arguments are as little suited to your mind as to this topic, and therefore are not brought forward by you, and need only be glanced at by me. The Africans have been brought here. The manner in which any particular individuals were procured, we know not; they, and those who enslaved them, have, almost all first since stood before the Judge. I have in my first letter referred to this part of the subject. Here the black race are, nor have they any other home. If their importation was without their consent, it was equally without mine. And can there be a more unscrupulously impudent, than to divert my mind from the great inquiry as to present duty before me, in order to examine into the original title? The right of a parent springs from the dependence of his child; and by dependence, by very necessity under the existing political organization, the slaves are placed in their present relation to me. As a mere legal subtilty, this sophistry, so frequently urged with an air of triumph at abolition meetings, would discredit a young attorney whose astuteness had been called into play by his first retainer. It is as if one should make a title to land in New York depend on the manner in which the land was obtained from the Indians; and by those Indians from their predecessors; and so on until its antediluvian soundness were ascertained. Or rather as if, to establish the right of a reigning sovereign to the throne, it were required that he ascend to the origin of all government, in the country, and prove that the existing organization was introduced without violence or injury to a single father of the land.

You must already have perceived that, speaking abstractly of slavery, I do not consider its perpetration proper, even if it be possible. Nor let any one ask, why not perpetuate it if it be not a sin? The Bible informs us what man is; and, among such beings, irresponsible power is a trust too easily and too frequently abused. All must feel that, in this country, the subject is surrounded and encumbered with peculiar difficulties, inasmuch as the slaves are a distinct race. On this topic, however, I need not speak. My sole business now is with present duty. That duty is not the emancipation, but the instruction, moral and intellectual, of the slave; just as in a despotism, the duty is, not granting a free constitution, but improving the subjects. I do hope, then, that you may acquiesce in the sentiments above expressed, and not insist that slavery is necessarily and amidst all circumstances a sin. This you can do without the slightest compromise of truth, and with the best hope of advancing our common object. We should thus, too, be reconciled, not only with each other, but with the Scriptures, and you be relieved from the laborious, uphill, Sisyphean task, of overcoming the word of God.

In all I have been writing, you perceive that I have kept strictly to the essentials of slavery, and its inaccuracy here which occasions much of the dispute existing between the North and South.—For example, how constantly do we find the abolition prints intolerant of calm reasoning on what they call abstract slavery, and exclaiming, 'let us have it as it is.' But how is that? Upon no two plantations is our servitude the same thing. In

some instances there may be all the injustice and heartlessness you so well describe; while, in others, the definition of Paley requires no addition, but material retrenchment—for the slaves are not only watched over with guardian kindness, and affection, but prefer to remain with their masters, so that it cannot be said they serve him without their contract or consent.

It will be replied, that we must take slavery as it is embodied in the Southern laws; and this, in fact, is the great and fruitful source of misconception. What I am writing about is slavery, but let no one suppose that I am defending all the slave laws. The statutes of a government for the regulation of slaves may be most oppressive and wicked; this, however, does not prove slavery a sin, any more than harsh and cruel enactments towards apprentices, proves apprenticeship a sin; or than a law giving parents the power, or requiring them, to abuse their children, would prove that it is criminal to have children. The distinction here is certainly palpable, and yet, it appears to me, your entire argument—though put abstractly against slavery—was really framed against the slave laws, and applies only to them. What my relation as master, or parent, gives me a right to do, is one thing; what the law may permit, or even enjoin, is another. The Roman law allowed masters to kill their slaves, and throw them into their ponds to feed fish; does it therefore follow that a Christian master had a right to do this? Human laws have permitted kings to murder their subjects at will, and with the most cruel tortures; does it follow that a king has a right to do this, or that the exercise of regal authority is necessarily a crime? It surely can not be requisite for me to dwell on this point.—Yet it is because good men among the abolitionists shift their eyes to the difference between a domestic or social relation, and the enactments concerning it, that they persist in denouncing slavery as a sin.

In reference to the laws of South Carolina I am not called to express myself in this discussion.—Suffice it to say, that most of them are virtually repealed by universal practice. The law, for example, forbidding slaves to assemble without the presence of so many white persons, is a dead letter, whenever the meeting is for religious purposes. Missionaries are every where traversing the land, and preaching the gospel to multitudes of slaves without molestation. The Beaufort church employs six or seven brethren constantly in this good work; and here, in the country, I walk every Sabbath, and occasionally in the week, a couple of miles, and violate this statute most industriously. I might make the same remark of many other statutes. Most of them are, only permissive, and the liberty granted should of course be controlled, or overruled, by what is just and equal. And those which prohibit a discharge of the master's duty are often notoriously inoperative. The most important law is that forbidding slaves being taught to read; yet how many are taught! And this act would, long since, have been expunged, but for the infatuated intermeddling of fanaticism. It is but a year or two since, at the request of the President of the State Agricultural Society, I wrote a letter, to be read before that body, on the religious instruction of our negroes; and, in that communication, I urged the abrogation of this law. The President, however, a gentleman of age, experience, and exalted humanity, desired permission to strike out that clause. And when I had considered his reasons, and seen the character of the incendiary publications with which the South had just before been deluged—works evidently appealing to the worst passions of the slave—I was not surprised that the best and most benevolent individuals should regard the provision as necessary, and wise, and even kind. I had, of course, to yield; and this is only one of the instances in which those who are the true friends of the slave, and whose position enables them to plead his cause, have found themselves defeated by the lamentable and cruel system of vituperation and agitation recklessly persisted in at the North. Of which defects upon whom does the heaviest guilt rest? Nor should good men among the abolitionists complain, if, in rebuking the wicked and mischievous measure of the party, no exceptions are made; for it is these very men who lend influence to the abolition association. In its proper import, the anti-slavery party comprehends nineteen-twentieths of the people of the United States. The abolitionists, however, are a band by themselves. With them the rudimental, initiating article is, that slaveholders are heinous criminals, and as such to be universally reprobated. This bitter, persecuting creed is the great bond of union, and faith in it a cosmetic for most serious blemishes. If a man subscribe this fierce tenet, he is a brother, and admitted to the pulpit and communion table, however destitute of the meek and holy spirit of Christ. But no matter what the character of one who is by birth placed in the painfully responsible situation of a slaveholder, the damnable clause does not suffer him to be spared. He is to be anathematized, and the church armed with her most awful sentences against him. Nay, he is deemed unfit to be a missionary to his own slaves; or even to take the lowest place among those who wish to advance the Redeemer's cause upon earth. Such is the malignant spirit of the party—a spirit never engendered by truth, and over which charity can only weep—and all who belong to that party are responsible for the mischief it does. They all sow the wind, and the whirlwind is only the harvest they have reaped.

I think, my dear brother, it will appear to yourself, on a review of our letters thus far, that, in order to justify your condemnation of slavery, as always a crime, you have constantly found it necessary to surcharge it with more imaginary, or at worst, accidental evils; and to blacken it as much as possible. Fire, sword, gunpowder, and

the wanton violation of all human rights, are put in requisition. Whereas, you were bound to confine yourself to the strict essentials, and prove them sinful. On the contrary, while my proposition required me only to speak of the most heinous form and origin of the institution, I have purposely adopted the definition of Paley, an antagonist, to every part of which I might object.—He includes in slavery an 'obligation to labor,' and this 'without the slave's contract or consent.' But slavery is only bondage, and this may be voluntary, and by one's own contract; and there may be no obligation whatever to labor, since a man who should sell himself to another on condition that he be allowed to sleep out his life, would be in all respects a slave. I avoid, however, all nice distinctions, that I may meet the subject practically. Having described the condition of a slave, I ought now to advert to the obligations of the master; but I have not space, nor is it requisite. Let me only say (and with the most solemn earnestness, for God forbid I should ever utter a word which may perpetrate cruelty and sin) that the right of the master not only does not give him any such license of wholesale oppression and wrong as you suppose, but really places him under the deepest corresponding obligations to promote the interest, temporal and eternal, of his slaves. And though we have all been 'verily guilty' concerning our brethren who are dependent on us, yet I trust the South is becoming every day more alive to its responsibility. Already much has been effected; and, as a class, I believe our slaves to be no better compensated, and in moral, intellectual and religious condition, superior to most operatives in Europe. From parliamentary reports, it appears that in Ireland three millions and a half of people live in mud hovels, having one room, and without chimney or window. In England and Wales there are three millions of people without any pastoral provision. In London itself the statistics of misery and vice are appalling. On one occasion, said a speaker in Exeter Hall, four families occupied one small room; each hiring a corner; and in one of these corners there was a corpse lately dead, and four men using it as a table to play cards upon. And if this be so in Great Britain, need I speak of Spain, and Russia; or attest what I myself have seen of ignorance and superstition and degradation in Italy? We are far, however, from having acquitted ourselves of our duty; and I do not wish to palliate, much less defend, by recrimination, the unfaithfulness of the South to the sacred trust imposed upon us. I therefore dismiss this part of the subject without enlarging, as I easily might.

Let me finish this letter, and I do it by repeating the hope that my brethren at the North will not continue to confound slavery with its concomitants, and denounce it as necessarily a heinous crime in the sight of God. This assertion is not true. It is truth mixed up with error; and, like all half truths, is more pernicious than pure falsehood. At the South such a charge is felt to be unjust, and serves only to exasperate. At the North it foment a bitter and unrelenting spirit of proscription. It does not aid, but injure, the cause of the slave; for it must require, not his improvement, but his immediate emancipation, which you do not advise. It will read apart those in this country who ought to be united, and on whose union, I am persuaded, the integrity of our national existence depends. It outrages the convictions of the mass of the wise and good in every land. It is contradicted by the venerable testimony of every Christian church for ages. And, what is infinitely worse than all, it argues those who adopt it in irreconcilable conflict with the Bible—a conflict hopeless indeed, and serving only to vindicate the impregnable stability of the truth—but yet a conflict greatly to be deplored.

Most affectionately, dear brother,  
Yours,  
R. FULLER.

"Such was the slavery mentioned in Genesis, when the Egyptians said to Joseph, 'Wherefore shall we die of famine? Buy us and our land for bread. And Joseph said unto the people, Behold, I have bought you and your land for Pharaoh. And they said, 'Thou hast saved our lives.' It is not uncommon in this State for slaves to be converted absolutely, and at their own request, to some friend who will allow them to work for themselves. I am thus legible for several. Here the slavery is legally given and the best of all, and the slavery really exists; but it is of course overruled by the wish of the testators. And just so in all cases the power is, with 'believing masters,' controlled by a sense of duty to the servant, and accountability to God, and love to both.

Lessons for the Young.  
William, a boy trained in the nurture and fear of God, was asked by another of his own age to come away from the comrades with whom he was playing, and he would tell him what he wanted of him. The boy, suspecting that the other had some evil design in hand, gave him for answer, 'I will go with you, but you must take me to some place where we may be safe, and no one may see us.' The inviter then led him to the opening of a dark passage, but William said that spot was not safe enough. They then retreated further down the passage, but still William repeated that the spot was not such as suited him. Proceeding still further, the two had reached a corner, where all was pitch dark, and as lonely as could be conceived; here William stopped and said to his companion, 'I cannot follow you any longer, unless you can take me to some spot where God is not present, and cannot see us; for we cannot be safe anywhere else.' His playmate felt the force of William's rebuke, left him, and never ventured a second attempt upon his good principles.—S.S. Advocate.

THE CHIEF SUFFERERS FROM WAR.—Know ye not that glory and military honor spring directly from the misery and degradation of the people? 'Where bodies are these which fill the ditch?' The laborers? 'Whose comforts are reduced by heavy taxation?' The laborers? Who give up their all for their country's rights? The laborers? What creates an aristocracy? What tends to an unequal distribution of wealth? Military spirit.—[Adv. of Peace.

\* 'Whatever concessions on the part of the individual, and whatever powers on the part of society, are necessary to the existence of society, must, by the very fact of the existence of society, be taken for granted.'—Moral Science, p. 391.  
\* If it be asked, Which of these is the preferable form of government? the answer, I think, must be conditional. The best form of government for any people is the best that its present moral condition renders practicable.—Ibid. p. 397.

\* Moral Science, page 397.

enters the huts of the poor men, with them and their children; it is seated in the midst of privations, amid an everlasting blessing. It is great cities, amid all their pomp and their imaginable pride and their fiery, purifying, ennobling, correcting angel. It is like the beautiful of childhood, and the comfortable of old age. It ennobles the noble; gives wisdom; and new grace to the lowly; the poet, and the eloquent man, sublime power from its influence.

estate holden at Suffolk, within and for the field, on the 3d day of Feb. A. D. 1845. H. HARVEY BISSILL, Esq., Judge.

don, Esq., Executor on the estate of Harri- of Suffolk, within said district, deceased, said estate insolvent, and given notice to appear before this Court the present day P. M., to be heard relative to the appointment, and no one appearing.—This Court said Hale and Gamaliel Fowler, commis- and adjust the claims of the creditors of also doth decree that six months be allowed given public notice of this order by ad- in a newspaper published in Hartford, copy thereof on a public signpost in said nearest the place where the deceased last from Record.

HARVEY BISSILL, Judge.

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W. Clark, Esq., 1845.

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## Christian Secretary.

HARTFORD, MARCH 14, 1845.

## Episcopal Opposition to High-Churchism.

THE LIFE AND CORRESPONDENCE OF THOMAS ARNOLD, D.D., LATE HEAD-MASTER OF ROSSBY SCHOOL, AND PROF. MODERN HISTORY, OXFORD.

Here is a load for the stomach of a High-Churchman. How it makes such a one groan may be seen in a late number of "The Calendar." When Episcopal dissenters are, as at present, earnestly endeavoring to propagate their denominational sentiments, and are doing it with just as much apparent sincerity and simplicity as if there were nothing in their claims or their conduct, it is really refreshing to meet with an Episcopalian who talks sensibly on ecclesiastical matters. The common sense of the community, we know, is offended, and its derision provoked, but it may be, as of old, "this people that knoweth nothing is accursed" with judicial blindness. A rebuke from us, insignificant members of the social body and of Christ's earthly church, might have but little effect. And we should not dare, from fear of a charge of uncharitableness towards erring Episcopalians, to use such language in rebuking their pretensions as Dr. Arnold has used, and a fellow and tutor of Oxford has published. We rejoice that the Oxford that has sent out its pernicious and treasonable "Tracts" (treasonable to Christ and truth), has likewise sent out a book like this as a specimen of Oxford antagonism to Oxford herself.

We do not make the extracts that follow to exhibit Dr. A.'s accordance with our own views, (we do not accord in many respects,) but to exhibit his discordance with High-Churchmen of every class. We present his views on some of the points on which Episcopalians dissent from us, and from the truth. We shall classify our quotations.

1. *Of the tenets of the High-Church party generally.* By this party Dr. A. meant, and we mean, all who hold to the signment of Apostolical Succession and every error that originates in this, for, as he did, we maintain, that there is "an inconsistency in holding this doctrine short of Romanism," p. 447, and that it is thus "inconsistent with Protestantism," p. 410. It is folly for a High-Churchman to deny his substantial Puseyism. Here follow a few expressions of opinion in reference to the tenets of this party. "A mind that can turn towards their books and their system with anything less than unmixt aversion appears to be already diseased," p. 263. "Their doctrine," that of the Puseyites, "is in itself schismatical, profane, and unchristian," p. 228. "Of the Pusey and Newman tracts he says, 'they surpass all my expectations in point of extravagance, and in their complete opposition to the Christianity of the New Testament,' p. 284. 'Of the High-Church doctrines generally he says, 'I cannot perceive \*\*\* even what respectable weakness there is which craves the support of those opinions,' p. 432. He considers the system 'not error merely, but error absolutely unaccountable—error so extraordinary as to appear equivalent to an absolute delusion,' p. 432.

2. *Of the necessity of Episcopacy to make a Christian church.*

He terms this "a doctrine gratuitous and harmless save as a folly," p. 227; and subjoins, it is "exactly like insisting on the necessity of circumcision." He considers the assertion that modern is like primitive Episcopacy, "extraordinary," p. 261.

3. *Of the doctrine generally entitled "Apostolical Succession."*

He names it "a doctrine morally powerless, and intellectually indefensible," p. 262; and, "the root of 'the whole mischief of the great Antichristian apostasy,'" p. 330. This doctrine, in connection with its bearing on the efficacy of the administration of Christian ordinances, he believes "to be in the highest degree false and Antichristian," p. 399. The doctrine of Apostolical Succession, he says, has no meaning if there be no priesthood, p. 396, is "inconsistent with Protestantism," p. 410, and cannot be consistent. He holds that of Romanism, p. 447. Of his general opinion on this tenet he says, "I defy any man to show that it is different from the opinion of the Church of England," p. 342. "The heretical or Succession view of the question, I can hardly treat gravely: there is something so monstrously profane in making our pedigree as our title. And really, what is called Succession, is exactly a pedigree and nothing better; like natural descent, it conveys no moral no blessing—may, far less than natural descent; for I am a believer in some transmitted virtue in a good breed, but the Succession notoriously conveys none," p. 293.

4. *Of the doctrine that the Episcopal is the true church.*

He speaks of it as "this stuff about the true church," p. 297. He says there are other ties too strong to be broken by a preference of Episcopacy for Presbytery, p. 375. Had some of our youth tarried at Jericho till their beards were grown, 2 Sam. 10: 5, they might have attained sufficient common sense to have coincided in judgment with Dr. A. 5. *Of the necessity of membership in the Episcopal church that our safety may be indubitable.*

This, he says, he "exactly not allowing God's seal without it be countersealed by one of their own forging," p. 228. It has "no more to do with the matter than being born in France or England;" "we were not to derive our salvation through or from the church," p. 297. The opposite view is, "that the church is a sort of chartered corporation, and that by belonging to this corporation, or by being attached to it, any given individual acquires such and such privileges. This is priestcraft, because it lays the stress, not on the relations of a man's heart towards God and Christ, as the Gospel does, but on something wholly artificial and formal. \*\*\* Whereas, all who go straight to Christ, without thinking of the church, do manifestly and visibly receive grace, and have the seal of His Spirit, and therefore are certainly heirs of salvation," p. 397.

6. *Miscellaneous High-Church doctrines.*

The doctrine of the inherent efficacy of the sacraments administered by a man episcopally ordained, he says, "is not more opposed to reason than directly denied by our Lord," p. 303; it is "a doctrine which our Lord's language puts down in every possible form under which it may attempt to veil itself," p. 325. To adopt this sentiment would be "undoing St. Paul's and our Lord's work in one great point, and to be introducing that very Judaism, to which Christianity is a directly opposite, and which consists in ascribing spiritual effects to outward and bodily actions," p. 359.

By the church, High-Churchmen mean the clergy. "It is this very interpretation of the church that, according to my conviction, constituted the first and fundamental apostasy," p. 138. "That the Church system, or rather the Priest system, is not to be found in Scripture, is as certain as that the worship of Jupiter is not the doctrine of the Gospel," p. 409. He here refers to what we have quoted above from p. 297. This priestcraft, according to Mr. Keble's earlier and better judgment, is a violation of the second commandment. He thought the sin forbidden in that com-

mandment is, "having recourse to unauthorized mediators or means of approach to God," p. 432. In regard to the authority of the testimony of the primitive or Ante-Nicene church, he held that it is no better than that of the church of Rome or Greece, p. 156. And the mere supposition that any testimony besides or co-ordinate with that of the New Testament is needed, startled him nearly as much as would the supposition that possibly Islamism is true, p. 334.

Let our readers set over against these published opinions of a late professor in Oxford University, the following extracts from an article on "Internal Improvement," in a late number of "The Calendar" of this city. "We were once obliged to prove that episcopacy, the succession, our liturgy, offices, &c., were not actually repugnant to Holy Scripture. But this miserable warfare, (we suppose here is a reference to the miserable work Episcopalianism has always made of furnishing the above proof,) blessed be God, is over. There need not be written another line upon these things." "There is a deep and growing conviction, in all thoughtful minds, that the tenets of Dissenters, on these points, are not only unfounded, but absolutely false." "This we consider a sufficient extract to show the quality of the whole essay. After what common sense dictates, after what we have quoted of Dr. A.'s opinions, after what decency, we say nought of charity to the writer of such an article, demands, after what every intelligent man knows, we have only to add, that, if the above remarks are honest expressions of opinion, we do not wonder that the man who wrote them is a High-Churchman. Nothing but such imbecility as is required to make one, could possibly have entertained for a moment the opinions that are expressed in the extracts we have made. If they are not honest, they are worse than 'IMPERDENT,' while nought but impudence could ever have published them to the world. We are assailed, and therefore do we so speak. Not anger, nor fear causes our remarks. We pity the weakness that can sincerely, or despite the dishonesty that can insincerely, thrust such misrepresentations of fact before the public, through any print.

We may close this article by extracting a general assertion of Arnold's. "I call all this Judaizing a direct idolatry,—it is exalting the Church and the sacraments into the place of Christ, as others have exalted His mother, and others in the same spirit exalted circumcision," p. 302. See p. 283, 284 also. Now we confess that we are almost tempted to say of High-Churchism generally, with such a backer as the Dr., what he says of that condemnation of all Puseyite piety, Froide's Remains, that its main characteristic is "extraordinary impudence," p. 332. But we refrain, lest we should be judged uncharitable towards the Dissenters who hold these tenets. We commend Dr. A. to the attention especially of him who has given the community his thoughts on "Internal Improvement," and generally of every High-Churchman who would ascertain how a strong-minded, clear-headed, well-educated, and, better than all, godly Church of England divine, regards his preposterous theological sentiments. G.

## Religious Movement in Germany.

A circumstance, trifling in its nature, has caused an unusual excitement in Germany, against the Pope and his satellites. Several months since, bishop Arnoldi of Frier, gave notice that the "holy garment of our Lord," (meaning his seamless coat,) was in his possession. This announcement excited the wonder and curiosity of thousands of ignorant Catholics, and Arnoldi was reaping a rich harvest by exhibiting this wonderful garment, and allowing the astonished peasants to kiss it, and go through other mummeries, for which the Catholic church is celebrated. John Ronge, a Catholic priest of Germany, seeing the excitement which this coat had created, and finding that thousands were wending their way to Frier, on pilgrimages of devotion, for the purpose of procuring the pardon of their sins, wrote a letter to Arnoldi which was extensively published in the newspapers. In this letter, to which he signed his name, he showed up the glaring hypocrisy of Arnoldi, and accused him of desecrating Christianity by such mummeries; mentioned the church where another "holy coat" was to be seen, and various other churches where pieces of the same garment was kept for exhibition, and having fully exposed the knavery of bishop Arnoldi, he closed his letter by calling on unadulterated minds, both Catholic and Protestant, to resist, by all possible means, the sinful machinations of the Jesuits.

Later intelligence from Europe says that this letter of Ronge's has kindled a most astonishing feeling in Germany, and that addresses and congratulations pour in upon him from all quarters, thanking him for having given utterance to the feelings of hundreds of thousands of enlightened Christians. Ronge has been excommunicated by the Pope, but this has not injured him on the part of his admirers. He is hailed by them as a second reformer, and his opposition to the Pope and the Jesuits is gaining strength by every new effort; and there is now a large party among the Catholics, with Ronge and another priest named Czeranski, as leaders, who declare themselves free from all allegiance to the Pope. They cherish their faith as Catholics, but they are German, not Roman Catholics. Communities are forming, publicly opposing the Pope, abolishing the celibacy of the clergy, and purifying their faith from many superstitious notions.

The following extract of a letter from Prof. Regentbrecht, of the University at Breslau, Prussia, will show something of the feeling that exists on the part of the affected Catholics. The entire letter was published in the *Deutsche Schnellpost*, New York, and translated for the *Journal of Commerce*, from whence we make the extract.

In other dioceses signatures are collected to solicit from the German confederates, and also from the monarch, protection against the wicked press which a few years ago, rendered them useful services against the very power which now is to suppress it. But, why do not the clergy summon the power they possess? Have they not a million of servants? Why do they not cause this army to advance? Such an army concentrated, would be able to kill, by a single attack, the disagreeable free German spirit. Such a fight would, at least, be honest and open. But, not veracity among men to be despised of, when we see learned men attempting to show us that there is in theory a great difference between reverence and worship? Have those gentlemen never visited a place of pilgrimage, never observed, among the credulous, uneducated mass, the natural power of sentiment, and the errors of a tormented conscience? If they will speak their own convictions, every one of them will confess that he does not himself believe in the practical exercise of that abstract theory. But, why should the people not be deceived, if it is done only for a pious purpose? Why, for instance, should the miraculous coat not have killed, miraculously, during 18 hundred years, the monks, the nuns, and the whole little army of insects? Even admitting that in Christ's time such an artificial fabric could not be made at all, (and Christ certainly would have employed the money in a more Christian way than for such a luxurious and expensive dress,) this scruple vanishes; for the coat manufactured itself, hid it, self during the destructions in the city of Tiers, and so this wonder, indeed, is not near so miraculous as the blood of the St. Jago in Naples, as the table cloth of Christ which I have seen myself with St. John in the Lateran, or even, as the chapel of Loretto which was carried across the Adriatic ocean, at night, by a couple of angels. May God preserve for us poor Germans, enlightened and pious

fulers, and not suffer the active endeavors for intellectual and moral education among our people, to cease. Then, such a state of things as exists in Italy and Spain, countries so blessed by Heaven will not threaten us. Christianity will spread more and more light through the darkness, if we do not cease to worship God in our minds and in truth.

With these words I take leave of the Church whose endeavors I cannot reconcile with the spirit of Christ. May it please God to afford me further help.

A PLEA FOR RELIGIOUS NEWSPAPERS: A sermon preached to his own people, on Lord's Day, December 29, 1844, by a Connecticut Pastor. Printed by D. B. Mosley, 1845.

The discourse is founded on 1 Timothy iv: 13. "Till I come give attention to reading." The author in his preface, says, "It is believed that if, (the sermon) sets forth an important duty at the present day; and one which is, in some portions of our community too much neglected.—There is many a by-place in Old Connecticut in which the Religious newspaper is seldom seen. Political papers abound everywhere, and penetrate even the obscurest nook. Not a neighborhood so secluded—not a school district so remote—not a farm-house so solitary—but to the political newspaper finds its way. But it is far otherwise with the Religious Newspaper. Hundreds of families—church-going, and nominally religious families, too,—live in habitual ignorance of the contents of any Religious Newspaper. 'These things ought not so to be.' Every family—and especially every pious family ought to take a Religious newspaper. There are few—almost no exceptions."

"It will be evident then, to the Pastors and members of our churches generally, who may coincide in these views that something needs to be done. Some efforts to place a Religious newspaper in every one of these destitute families should be made. Now has appeared to the author of the sermon, that no one can make this effort so easily, and with so much success, as can these Pastors and members. A few words from the former, and a very little time on the part of the latter would accomplish more in a week, than would all the agents which a newspaper Publisher can employ in a year."

We might point out some defects, and show why we differed on certain points laid down by the author, if we chose, but we forbear. He is of a different denomination from ourselves, and has a right to all the opinions advanced in this sermon. His object is praiseworthy, and we can but indulge the hope that his advice will be followed universally by his brethren in the ministry.

"Religious newspapers contain a great amount of valuable information on all the topics of the day that are of chief interest to the Christian public. Besides the doctrinal and practical instruction which they impart—which will be presently noticed—they contain in the course of a single year a vast amount of miscellaneous information upon all important subjects. It is well known that they do not confine themselves closely to the subject of religion and religious things. And it is well for many reasons that they do not. A brief table of the important subjects treated in the Religious and foreign; miscellaneous intelligence of all kinds—such as accounts of new inventions and discoveries; important incidents, local, historical or biographical information; notices of the progress of various benevolent enterprises, and of the obstacles to their progress; and many other topics not of a strictly religious character, are needful in such papers. There are many pious families who feel unable to take more of the Religious papers. And if they do, they are as these they feel that they must have. And if they cannot have it in a Religious newspaper, they will take some other, and be tempted to neglect that. Besides, these papers are commonly selected with more judgment and care—with a wiser reference to their real importance, in the Religious newspapers than in any other. It is not too much to say that, in my opinion, the editorship of some of our principal Religious papers is far more able than that of the secular newspapers generally. But however this may be, the most careful observer can hardly fail to notice that their miscellaneous information upon all matters of a merely secular character is more valuable than that of most other papers. They exclude great quantities of idle nonsense and trash. And they seldom neglect any really important circumstance.

This is no slight merit in our Religious papers. The immense amount of useless and worse than useless matter which disfigures the columns of many of our secular papers, every wise and good man must see and deplore. Every such man must desire to have the paper which shall enter his family every week, exempt from low witicism and buffoonery; from tedious columns of the most insignificant incidents; from idle stories, whether tales or anecdotes, and above all from the corrupting and blasting influence of party vituperation and slander. Every such man must welcome a paper in which he and his household can obtain the news of the day untainted with such adulterations as these. Now such a thing is a good Religious newspaper. For its secular intelligence alone, selected and arranged as it is; placed in a just point of view as regards its relative importance to other matters, and cleared from all corrupting accompaniments; for this alone, I say, it is well worthy to be patronized and read. So far from regarding its secular portion as a defect as some good men do, I esteem it an excellence. We need this very information just as it is here presented. Some of it appears in no other papers. And too great a portion of the matter of other papers is valueless, or positively pernicious.

It is of course left with every man's conscience to avoid the secular portion of a paper on the Lord's day. Every man knows that it is not the least apology for reading it, of the importance of the Religious newspaper. But its miscellaneous department is the least recommendation of the Religious newspaper. Its great value lies in its religious intelligence.

This intelligence at this day is of the utmost importance. The active energies of Christianity, in all its forms, true and false, are developed in a new and unparalleled manner. The time predicted in prophecy, when "many shall run to and fro, and knowledge be increased," has come. Christianity, with the life of the world for its prize, is engaged in a struggle with the life of the world for its prize. The time of the whole civilized world, every intelligent man, much more every Christian, should be acquainted with the nature and progress of this enterprise. It has many departments; and is doing great things. He ought to know something more than the mere fact that this is an age of religious enterprise. Every body knows this. But an intelligent Christian ought to know what its enterprises are; whether they go; what they attempt; what means they employ; what resources they have; what obstacles they meet; and what success they attain. Various great parties are in the field, some containing more; some, less; and some, none at all, of the power of a pure Christianity. Not only Christianity and Heathenism are fighting such a battle as they never since the days of the Apostles fought before—but true and false Christianity are maintaining a desperate conflict—a conflict on the results of which hang the hopes of the world for centuries—it hopes for pure Religion—nay, even for Religious Liberty, Education, for Civil Freedom. The greatest conceivable interests of man are at stake. They will be secured or lost, according as pure Protestantism or Romanism wins the day. The battle rages on every field. In the mountains of the heart of Asia; on the distant and solitary islands of the Pacific; on the most degraded shores of Hindooes and Hottentots; and in the latest halls of Europe's learning and wisdom;—most of all over our own broad and promising land—from the city of New York to the furthest log cabin of the West—everywhere, the battle rages. The Protestant and the Romanist are side by side in the prince, college, and in the common school, in the halls of public debate, and in the hovel of the ignorant and the dying; in the pulpit, and in the public prints; and the struggle is full of energy, of hope and of fear. The enemy has some great advantages over us. He can employ without scruple all the arts of deceit, and all the power of superstition. He is organized, and drilled, and perfectly at command. He is wide awake too; full of resources, and full of hope. Against all these advantages we can oppose nothing but the intelligent, watchful, zealous resistance of independent and true loving men. We cannot resort to his base arts and fraud. We cannot wield the dark power of his super-

stition. We have no such organized unity—no 'captains of hundreds and fifties and tens,' with their absolute command over their soldiers, and all directed by One General, second only in the power of his infernal agency to the Master Spirit of all evil. In all these respects the cause of pure and simple Christianity is at a great disadvantage. The battle would be hopeless, had we not God and Truth on our side. These are our reliance. But these will avail us nothing, if we as the servants of God, and believers in the truth, intelligently acquainted with our cause, watch, and intelligently acquainted with our movements, be full of our foe, and prompt to meet all his movements by our own. And no man can be this, without the aid of a Religious newspaper. Through no other channel can he be taught, as he needs to be, his enemy, his danger, his resources; and be led to a well directed, united and effective resistance.

Alas! for Protestantism without religious newspapers!

## Late from China.

The Ship Honqua arrived at New York on Monday last, 91 days from Macao, bringing 17 days later intelligence from China than by previous arrivals. Henrietta Hall, wife of Rev. J. L. Shuck died at Hong Kong on 27th of November. She has left a family of five children. A Bank had been established at Hong Kong by the British Government. Keying had been discharged. A change in the ministry had brought into office the anti-English, or Lin party, and Keying had been reduced two grades in rank. His liberal course towards foreigners was the cause of his loss of favor with his sovereign. The 'Friend of China' fears that trouble may grow out of this change.

## License Law.

At a meeting of the Hartford County Temperance Society, October 22d, 1844, Chief Justice Williams, Pardon Brown, Chester Buckley, A. F. Williams and Joseph Wright, were appointed a Committee to draft a Temperance Law to be discussed by the Temperance Societies, during the period intervening between that time and the next session of the Legislature; one feature of the Law being, that the Executive part of it be vested in some County authority.

This Committee submitted a report, with the form of a Bill for a public act, to the County Society on the 24th of December. On the 28th of January, the report and Bill for a public act was adopted by the Society, and has since been published for the consideration of the friends of temperance, preparatory to petitioning the Legislature.

As these proceedings would occupy some three volumes of our paper, we are unable to publish them entire. In their report, the Committee remark: "while towns are allowed to pass Laws for the preservation of birds, it is hoped the Legislature will not refuse to communities the right to preserve their children from the snares that are continually set before them under the authority of Law."

The Bill proposes that three Special Commissioners, and three persons called Special Grand Jurors shall be chosen in each county, at the place of holding town meetings, on the second Wednesday in October annually; whose duty it shall be to meet at the office of the Clerk of the County Court or at the Court House in each county on the first Monday in January in each year, when they are to decide whether any License for selling wine or spirituous liquors shall be granted in that County during the year, and if they shall be of opinion that the public good, and the interests of the community require any licenses to be granted, they shall grant licenses to such persons under such limitations as they shall judge proper, and the same may revoke at pleasure.

There are other provisions in the Bill providing for the suppression of the sale of wines and liquors by persons not duly licensed. A petition will, probably, be presented to the next Legislature for a law based on the leading feature of the Bill which we have described.

## Temperance in Boston.

It appears from a statement recently made by an indefatigable laborer in the cause of temperance, Deacon Grant, that during the year 1844, 3,959 persons have signed the pledge at the meetings of the Washington Society.—An Asylum is kept near the Hall, supplied with suitable bedding, where unfortunate persons are allowed to sleep, and if sick, they are taken care of until they are able to take care of themselves. Seventeen hundred and fifty persons, who have signed the pledge, have been lodged in this way during the year.

On the other side of the question, it appears from the same source, that more than eleven hundred thousand gallons of rum, over one million gallons of wine, and some eighty thousand gallons of brandy, gin and whiskey, have been imported into Boston within the same period of time, and more than six hundred thousand gallons of New England rum, (Boston make,) have been shipped to foreign ports, principally to heathen lands, to say nothing of the millions of gallons that have been sent into the country, and have flowed, coastwise, along the Atlantic frontier in every direction, from the Boston distilleries.

The people of Rhode Island are becoming more temperate than their Boston neighbors, as appears by comparing the Address of the R. I. state Temperance Society for 1845, with the statement of Deacon Grant. Says the Rhode Island address:

Since the commencement of the effort, the number of distilleries has been reduced from fourteen to one! The number of annual licenses granted in the State has fallen from six hundred and sixty, to one hundred and seventy-nine! The city of Providence registered, in 1838, two hundred and nine licenses. In 1843, one hundred and six. In 1844, forty-one!

## Miss Delia Webster.

We forgot to mention last week that this young lady has been released from the Penitentiary of Kentucky; and before this has probably arrived at her home in Vermont.—There appeared to be a general interest manifested in her behalf; numerous petitions having been signed by members of the Legislature and others, for her release. It is now stated that she is not an abolitionist.

PARDONING POWER.—Gov. Whitcomb of Indiana has pardoned Mr. Weingorplein, the Catholic Priest, who was lately sent to the Penitentiary for the commission of a rape.

If this man was justly convicted, the Governor of Indiana has done wrong in pardoning him. This pardoning power has been exercised to an unusual extent for a few years past in some of the states, and it is time the evil was rectified. An executive officer who will pardon a criminal for the sake of political favors, is unfit for the office he occupies.

ORDON.—The *Platte Argus* a paper published in Missouri, in giving directions to emigrants to Oregon, as to the best method of getting there, the point to start from, &c. adds: "We advise whiskey drinkers not to go. Coffee houses and well replenished bars, wine cellars and breweries are unknown there, but the best and purest and coldest water that ever rippled from the eternal snows of the dizzy mountains is there in any quantity, to wet a mouth, a mill or a vessel."

The Rev. J. B. Gould has resigned the pastoral charge of the Baptist church in Willimantic.

THE DEVOTIONAL BIBLE, No. 2, with an elegant engraving, is received, and for sale by Mr. J. Foreman, 98 Front Street. Fletcher's devotional notes and the various readings of the original, render this a desirable family Bible.

The National Theatre, Washington, was burnt on the evening of the 5th inst. The fire originated in the back part of the Stage, and soon communicated to the scenery, the house was filled with spectators at the time the fire originated. Several buildings adjoining the theatre were consumed, in consequence of the inefficiency of the fire department. The original cost of the theatre was \$45,000.

## Early Plowing.

Mr. L. D. Fowler, informs us that he commenced plowing on his farm in Southwick, Mass. on the first of March, in a pasture of hilly ground, and continued plowing the same for a week without any interruption from frost. He says the frogs had commenced their spring music, and that they killed several snakes, while engaged in their work.—Mr. F. says this is the first time he has ever known plowing earlier than the 20th of March; and he has been a pretty close observer of such matters for the last forty-five years. Instances have been known of plowing in the months of January and February, when the ground had been covered with snow in the fall, before it was frozen.

## Selected Summary.

MISSIONS IN GREENLAND.—From the late English papers it appears, that on the ice-bound coast of Greenland, four Moravian settlements are made, to which are attached 25 missionaries; in a climate where the cold is often 50 deg. below the freezing point. These settlements now contain 1,384 native converts. Christianity, who gain chiefly from an icy and stormy sea the useful support of their families.

REVIVAL.—A correspondent of the *Journal of Commerce*, under date of Loganport, Ind., Feb. 11, says:—"There is a powerful revival of religion in this Valley, (Wabash,) at Lafayette, Delphi, Perryville, and other places."

IMPROVEMENT OF BOATMEN.—The missionaries employed by the Philadelphia Sabbath Association have, in connection with other means used, effected a great moral change among the boatmen. "Crime, according to the testimony of judges of the criminal courts, has greatly diminished among them. The Bible is found in a very large proportion of boats in the State; many of the boatmen attend public worship where they stop to spend the Sabbath; not a few have within the last two years united with various evangelical churches."

GENEROUS EXAMPLE AND PRECEPT.—The *Free Church Record*, after gratefully noticing the donation, by an officer in the East India Company's military service, of \$11,800 to the Scotch mission in Central India, says:—"Two long have even the Lord's people contented themselves by giving mere fractional parts of their income to the missionary cause. If the kingdom of Christ is to be extended to all nations, his followers must contribute to send them the Gospel of that kingdom, with all the ability which God gives them."

THE PRESS IN PALESTINE.—Sir Moses Montefiore has presented the Jews at Jerusalem with two presses and the necessary facilities for printing Jewish Tracts. The office is now supplied with twenty-two workmen.

A DISCOVERY.—The Cincinnati Chronicle says that a gentleman of this State, was in Yucatan at the same time with Mr. Stevens, and brought back some of the pieces of the ruins of Uxmal. The stone of the building was veneered with something apparently stone, in small pieces, on which were figures of flowers and other things.

Mr. Hull, a stone cutter, of Blairville, in examining them, discovered they were a composition. He then found out the way of making the composition, and that it is of high value in the arts. It is impervious to water, and a protection against fire.

We learn, with extreme regret, that the Hon. Isaac C. Bates, Senator in Congress from this State, is very seriously sick at Washington—having been seized with a sudden attack of lung fever.—*Boston Atlas, Thursday.*

The laborers on the three upper sections of the Northampton Railroad had a strike for higher wages on Monday, Northampton Herald.

MR. TORREY.—A correspondent of the *Boston Atlas*, says that Mr. Torrey is in good health, eats and sleeps well. He is employed in the spoiling department, has become quite skillful, gets through his task at an early hour and devotes the rest of his time to reading.

ADVANTAGES OF FAITH.—Wordsworth, the poet, is a large Pennsylvania bond holder. He believed he would get paid, and held on. Sidney Smith lost a large sum selling out—faith is what the parson preaches to others, but did not possess himself, at least in Pennsylvania.—*N. Y. Tribune.*

ANOTHER NUN.—Miss Waggaman, the youthful and accomplished niece of President Tyler, has left Washington, and entered the new Convent of the Visitation in Baltimore.

The Presbytery of Chillicothe, Ohio, (Old School,) has adopted a resolution, by a vote of 25 to 7, declaring that the General Assembly at its next meeting, shall refuse or neglect to take such action as is calculated immediately to free the Church from the sin and scandal of slaveholding, then the Presbytery ought to cease all further ecclesiastical connection or fellowship with said Assembly, and that they ought not thenceforth to acknowledge their authority by sending delegates to their meetings, or in any way support their pro-slavery organization with money, which is intended to countenance and extend slave-holding Christianity, until they exhibit all their power in expelling the great sin and scandal from the Church.

Seven Plough Manufacturers in Maysville, (Ky.) turned out last year ploughs to the value of \$64,572. The establishment of F. B. Singer made 1675 ploughs, the average price of which was \$7.50, and the total value \$12,562.

SAGACITY OF A DOG.—In the recent fire which attended the dwelling of Mr. Thompson, in West Haven, he was indebted for the preservation of his life and that of his family to the instinct and fidelity of his dog. This animal observing the progress of the flames, leaped upon the bed where his master was still asleep and unconscious of danger, and by loud and vociferous howlings awakened him, and by loud and vociferous howlings awakened him to his dangerous slumber, just in time to enable him to escape uninjured from his burning apartment, and arouse the other inmates of the house.—*New Haven Courier.*

ILLINOIS.—The Legislature has passed the law restricting the rate of interest on all obligations to six per cent. It goes into effect upon the first of April.

The bill to provide for paying a portion of the interest on the State Debt, has passed the House of Representatives. It will doubtless become a law. It provides for the payment of three mills on each dollar's valuation in 1845, and three and a half mills in 1846.

WEALTH OF MR. ASTOR.—His present wealth is computed at \$25,000,000. It is yearly increasing at the rate of about 4 per cent. Last year, the city tax upon his real estate alone, (including near 1,600 building lots, nearly all covered with houses) was over \$34,000. It was paid in three installments, each of about equal amounts.

VENERABLE INDIAN CHIEF.—The Catagansha, (N. Y.) Whig, of a late date, mentions that George Blacksnake, the Grand Sachem of the Indian nation, was recently at the place. He resides on the Allegheny Reservation, about twenty miles from the village; is the successor of Corn Planter, as chief of the Six Nations—a nephew of Joseph Brant, and uncle of F. B. Singer made 1675 ploughs, the average price of which was \$7.50, and the total value \$12,562. He was in the battles of Fort Stanwix, Wyoming, &c. and was a warm friend of Gen. Washington during the Revolution. He was in Washington's camp forty days at the close of the Revolution—was appointed a beautiful silver and now wears suspended from his neck a beautiful silver medal presented to him by Gen. Washington, bearing date 1796.

FIRE IN CHARLESTON S. C.—On March 5th we learn of another city—a pile of 750 barrels on Front St. J. O. Caldwell, and insured and Augusta Insurance and Bank brick stores near by, belonging to the amount of \$5,000, burnt to the amount of \$5,000.

COUNTERFEIT.—Fines on the detect them, observe that in the goods, Wright, Hatch & Co. are un-nature—in the counterfeit this is very poor, and the faces of the indistinct. This is one of the best seen in some time, and admirably Charles & Son's Bank Note List.

APPROACH OF SPRING.—We have flocks of geese have been seen, flight, giving notice of the change. A large flock of letter writers came a sure indication of the close of the kept up for ninety-two days, and all their reports terminating in the *N. Y. News, March 7.*

THE EFFECT OF GOOD NEWS.—A youth of the 21st ult., says:—"We were in the Penitentiary at Baton Rouge, on Monday afternoon, when one of the dropped dead, it is supposed, in sudden sensation of joy produced by a vision."

AMERICAN MANUFACTURE.—More coarse wollen cloths have been sent to New York during the present week.

AN HOUR AT NAUVOO.—APPEARANCE OF THE ST. LOUIS REVELLE, GIVEN CENTRIP HAD TO BE THE SCENE OF REPOSE IN A STATE OF QUIETUDE AND TRANCE. During some thirty hours, "Holy City" was visited by one million, and the man who uttered it was made silent by more prudent spirits and a tor continues—

The walls of the Temple are a to the designed height, and all work on the building has been building is the tenth day from every man who cannot from the task with money. It is a very imposing looking edifice. A commanding position—a prominent stranger's eye at once, and upon style of architecture is found to be attractive, from its singularity. It is unless we may be allowed to designate it certainly has no name at all. The stonework is of excellent quality, and very good mechanics have on it. The massive caps of the columns from huge blocks, showing a face, like the broad full moon. The rest upon crescent moons, sculptures, resting with the horns downward, eyes, nose and mouth, upon the chine, in this meant to convey we could not press on is irresistible, that the church shine.

The utmost harmony and peace, allowed to appear to the eye of a stranger at Nauvoo. At Warsaw, and at a trial, a very different state of things people are boiling over with excited feelings.

CHURCH







## Poetry.

From the Christian Intelligencer.

## The Love of the Saviour.

Thy name is Love, O Christ!  
Thy mercy seems to me,  
Unmeasured broad and deep,  
A vast unfathom'd sea.

Here, treasures of great wealth are hid,  
And all who are inclined,  
May seek for pearls of untold price;  
And all who seek may find.

Here, those who find their garments stained  
By guilt unclean, or soon,  
May wash their darkest spots away,  
And be for ever clean.

Here, those who through temptation's pow'r,  
Are faint, and sick, and sad,  
May bathe at morn, and bathe at night,  
Till they are strong and glad.

But oh! no storms are ever known  
Upon this strengthening sea;  
No howling winds, or angry waves,  
Or tempest-treachery.

No trembling bark upon this tide  
Was ever made a wreck,  
When Faith was at the helm, and Hope  
Gave orders on the deck.

Never has any fearful soul  
Within its depths been drown'd;  
Never has aught but sin been lost,  
Or aught but safety found.

The sunshine of Thy smile beams here,  
Thy covenant-bow above;  
Making as beautiful a sea,  
The ocean of Thy love.

Here would I seek my only wealth,  
Here wash my garments white,  
Here strengthen my enfeebled soul,  
And bathe at morn and night.

Here would I launch my little bark;  
Give Faith and Hope to me,  
And let Thy Spirit guide my course,  
On to Eternity!

## Why thus Longing?

BY PROF. LONGFELLOW.

Why thus longing, thus forever sighing,  
For the far and unattained, and dim;  
While the beautiful, all around thee lying,  
Offers up its low, perpetual hymn?

Wouldst thou listen to its gentle teaching,  
All thy restless yearnings it would still;  
Leaf and flower and laden bough are preaching,  
Thine own sphere, though humble, first to fill.

Poor indeed thou must be, if around thee  
Thou no ray of light and joy canst throw;  
If no token of love hath bound thee  
To some little world through weal and woe;

If no dear eyes thy fond love can brighten,  
No fond voices answer to thine own;  
If no brother's sorrow thou canst lighten,  
By daily sympathy and gentle tone.

Not by deeds that win the crowd's applause,  
Not by works that give the world-crown,  
Not by martyrdom, or vaunted crosses,  
Canst thou win and wear the immortal crown.

Daily struggling, though unwarmed and lonely,  
Every day a rich reward will give;  
Thou wilt find, by hearty striving only,  
And truly loving, thou canst truly live.

## Miscellaneous.

For the Christian Secretary.

## Notes of a Voyage to Europe.

No. VIII.

Mr. Editor:—During our stay in Scotland, we visited with peculiar interest, a number of towns adjacent to Aberdeen, such as Inverury, Oldmeldrum, and Peterhead. In all of these places we were received with a most affectionate and cordial welcome, which made us feel at once that we were at home and among friends.

In Inverury we were invited by the Rev. Mr. Grey of the Free Church, to occupy his pulpit for the whole of one Lord's Day, with which invitation we most cheerfully complied, not only as a matter of accommodation to our amiable friend the Pastor, but because we love to see the people of God, and more especially the ministers of the gospel of different Evangelical denominations, uniting together when circumstances will permit, in worshipping our common Lord and Redeemer. He will indeed deserve well of his race, who shall be the means of turning away the strife from between Judah and Israel. The congregation was large and attentive, as at present, we believe, are all the Free Church congregations in Scotland. Whatever may be the result finally, of the late secession, it is certain thus far, it has produced a more general attention to religion among the people, while the clergy are said to be much more active in performing the duties of their office, as well as more orthodox in their doctrine.

By the christian courtesy of the Rev. Mr. McCrie, of the United Secession Church, in Oldmeldrum, we were also privileged to address his people. That day and that occasion, we shall never forget. We have often heard of Mr. McCrie on the American side of the water, for his celebrity as a preacher is very considerable, and his influence extensive in that branch of the Christian Church to which he belongs, but we had never seen him until we called in compliance with a kind note of invitation sent us by his accomplished lady. He met us with all the generous cordiality of his large and affectionate heart. He tendered to us the hospitalities of his beautiful and well-stored house, and the use of his pulpit, only regretting we could not longer remain to enjoy both. In this regret we deeply sympathized, for the reason that we seldom or ever saw a more lovely spot, or one occupied by a more engaging family. Rev. Mr. McCrie has been frequently solicited to leave his present sphere, for one promising more extended usefulness. We are not surprised that he finds it difficult to separate himself from a people so ardently attached to him, and from a spot so rural and almost enchanting. From Oldmeldrum we returned to Aberdeen, and thence to Peterhead. This is a place about thirty miles to the north from Aberdeen, containing from four to five thousand inhabitants, who are principally engaged in the Whale and Herring Fisheries. Some ship building is carried on here; a number of vessels are employed in the coasting trade, but for the most part the ships are fitted out for whaling voyages to Greenland and Davis Straits. This is a perilous as well

as an uncertain business, and for some years past, peculiarly so. It has fearfully multiplied widows and orphans, besides being well nigh ruinously disastrous to many who had large investments in it. The interest involved in the whale fishing at Peterhead, is only equalled by that of the herring fisheries; scarcely a family but is connected with one or the other, or both of these. At the time of our visit, the whale ships were returning from their voyages to Greenland and the Straits, and the herring fishing was at its height, which gave an air of activity and liveliness to the place. The inhabitants generally are remarkably healthy, and retain a youthful appearance when quite advanced in life. This is attributed to their frugal manner of living, and the regularity of their habits. Free from those excitements, political and commercial, which are more common to this country, they move on in the even tenor of their way, and although they acquire and enjoy less in a year than ourselves, nevertheless they live more years for enjoyment and acquisition. Peterhead was our residence during our schoolboy days, more than twenty years had elapsed since we had left it. The men who were in active life when it was the place of our abode, are still vigorously employed without seeming to be conscious of all of the infirmities of age. There we met the same old man that used to ring the town bell over twenty years ago—he rings it yet—he was old then, and scarcely seems older now. There also we met the same town crier, the same penny post, and the same grave digger. It seemed to us like a Pompeii in miniature, where the characters, instead of being dead, were living and likely still to live.

We were much gratified at meeting there some of our early associates and at hearing from them a history of the events that had transpired in their quiet town during the years of our absence from it, as well as what had occurred to themselves. In listening to these recitals it was difficult not to be overcome. They told us of one and another that had died in their midst and had been followed by relatives and sympathizing friends to their last resting-place, of others, and the list was long, who had sunk in the deep, dark caverns of the ocean, there to remain until the "sea shall give up its dead."

It was with the most unfeigned satisfaction we heard of the prosperity and success which had attended the efforts of our youthful associates, some of those we left at school, have now risen to the command of fine ships whilst others of them are engaged at home in profitable business.

We were invited to preach to our old friends and acquaintances in Peterhead, notice of which was given by sending the crier through the town. A good assembly was secured, and we endeavored to rehearse to them all the "way the Lord had led us."

With the Rev. Mr. Campbell of the Secession Church we spent an agreeable hour. We used sometimes to hear him preach in our boyhood, and can not forget with what seriousness of manner he delivered the message of the Lord. He still wears the same serious demeanor, while here and there a wrinkle upon his countenance and the changing color of his hair indicate that old age, though slowly, is surely coming upon him. He has occupied his present position, as the honored and useful minister of the Secession Church at Peterhead, between thirty and forty years.

May that gospel which he has so faithfully preached to others, be the support and consolation of his own soul in every trial of life, and in nature's last and severest conflict.

J. L. H.

For the Christian Secretary.

## Scepticism:

## ITS EFFECTS UPON THE MIND AND HEART.

Truth is the natural aliment of the human intellect; and the inquiry, "What is truth?" is as purely instinctive in the mind, as is the demand for real nutriment in the body. Were physical nature allowed to take its own course, the natural relish for its appropriate aliment would be retained, and human beings, as do the lower orders of animals generally, would promptly reject whatever is injurious to the system.

So the intellectual man, unbiassed by passion, and possessing the means of investigation, would find a constant supply for his increasing wants, in the vast ocean of truth, and invariably reject error as his principal, nay, his only bane. But improper training in the one case as well as in the other, induces wrong habits: a perverted taste is the result, and mind and body are alike self-destructed. Incorrect habits of thought, and erroneous modes of reasoning, are in themselves mental diseases, and are more or less dangerous, as the subjects in relation to which they are exercised occupy a higher or lower rank in the great scale of truth.

First, and most conspicuous in this grand scale, is the truth of the existence of the Supreme Being—the self-existent, independent Author, Preserver and Governor of all other modes of being. On this one truth as a foundation, rests the whole fair fabric of truth, comprehending all the relations and dependencies of matter and spirit. From this single truth, the great temple derives all its symmetry, and its stability; and he who has stricken this from his creed, or even indulges in the least doubt respecting it, has no ultimate basis on which to rest any conclusions to which he may arrive, in any department of investigation. Indeed, he who discards the idea of a God, or discredits the revelation which he has made respecting himself, and the relations and obligations of his intelligent creatures to himself, furnishes strong indications of his incapacity to reason correctly upon any subject in morals or physics. For he must become capable of rejecting the plainest deductions of reason, if not the evidence of the senses themselves, before he can deny the existence of a God, and of evading the force of all historical proof, ere he can deny the fact of a divine revelation.

It cannot indeed be denied that scepticism may justly claim among its votaries, some men who have possessed and exhibited in the treatment of certain subjects, a high order of intellect. But where, among them all, do we find any who, in scientific research, profound philosophy, or lofty song, will bear the most distant comparison with Bacon, Newton, Locke or Milton?

But the influence of scepticism upon the moral nature, is yet more disastrous and more deplorable than upon the intellect separately considered.

Acknowledging no mode of existence beyond the present, the sceptic must necessarily regard the pursuits of the present life as the object and end of his existence. No ideas of an immortal life, in which the imperfections of the present state will be lost in the perfection of the future, and no belief that the degree of bliss or misery connected with that state, depend upon the kind and extent of mental and moral training to which the soul is subjected in this, come in to elevate and expand the mind with proper views of its real position and importance in the scale of being, to inspire the cheering hope of enjoying an existence almost infinitely superior in every respect to the present, and to excite the most energetic and persevering efforts to give the spiritual nature the ascendancy. The happiness of the sceptic is limited to this short life, so uncertain in its duration, that it is constantly liable to terminate. It is therefore in his view, the part of wisdom to seize upon the happiness of the present hour.—"Dum vicimus, vivamus" is his appropriate motto, and in consistency with it, he gives a loose rein to all the animal propensities, and seeks the removal of every obstacle to their immediate gratification. Under the full influence of such sentiments, the mind and the heart, and the entire man, become so debased, as to be in truth little better than the sceptic would represent the human being, when he places him on a level with "the beasts that perish."

This, though a gloomy picture of sceptical influence, is by no means a distorted one; a theory merely, which has never been developed in practice. Sceptical philosophers have openly advocated the subversion of all distinctions between right and wrong—virtue and vice. By them mankind are viewed as a great herd of animals, of which the weaker must, by the laws of their nature and being, fall a prey to the stronger. With these free-thinkers, there are no individual and inalienable rights—no social affections and family relations to be protected—no sanctity of property, chastity and life to be observed.

Such is the direct and legitimate tendency of their principles, and in those few instances where these revolting principles have acquired the ascendancy in the public mind, the results have been terrific and horrid beyond the power of language to describe. The thousands of individual instances of self-destruction, of irremediable ruin, induced by the admission of sceptical opinions, should be held forth as a warning to all who are yet uncontaminated, promptly to repel from their minds the first approach of sentiments so pernicious to the mind and the heart, so destructive to body and soul.

HOWERS.

For the Christian Secretary.

## Meditation.

Why is there such a want of vitality in our faith and devotions? Why is there so little in our hearts which responds to the worship and high employments of heaven? Our piety has too feeble a hold on the first principles of action. It ought to sustain the same relations to the soul as the blood does to the heart; it ought to receive its modifications, its heat and impulse from the centre of mental and spiritual being. And whenever it has expended its energies or performed its offices in any given direction, it should return to this centre, and, revived, pass on in another channel. One great and indispensable means for securing and maintaining this vitality will be found in holy meditation. We apprehend that, on this point, there is great neglect. It is an enjoined duty; for, says St. Paul, 1 Tim. 4: 15, "Meditate on these things." But if it were not enjoined, it would be imperative upon us from the very nature of things, and the example of holy men in every age. We read that "Isaac went out to meditate in the field at eventide." Devout meditation is as necessary for the soul as digestion for the body. Without this analyzing, inspecting, reducing and tracing out all our thoughts, facts and philosophy will be powerless, experience lost, the mind itself shorn of its power, and robbed of its highest enjoyment. How shall we catch the spirit of heaven but by communing with heaven. Let the mind withdraw itself from the world—take the wings of thought and soar away to the hills of immortality—take its stand on some of those heights which look down upon the plains of Paradise, the "river of life," and the city of the new Jerusalem; let the soul gaze on this scenery, mark the employment of the heavenly host, and listen to their angelic music; then will the bosom swell with emotion of joy, hope, adoration and praise, and the pulsations of pious zeal beat quick and high. That soul which often rests and lingers long around the cross, is sure to feel, and sure to act. Says the Psalmist, "While I was musing, the fire burned." This is the experience of every pious soul. But how many are there, who, like David, "delight in the law of the Lord, and in it, meditate day and night." We fear there is a sad defect among us, in this respect. Our temperament and habits of life, our love of variety and novelty, accompanied by our fondness for the exciting and speculative, have had a tendency to drive away from us, as a people, the calm contemplative duties of religion. Now this is to be lamented. It is a sad defect. Our fondness for the social and stirring, should not exclude the more important duties of self-examination and reflection. Upon this point we have the words and example of our Saviour, "Enter into thy closet." How often did Christ spend whole nights in prayer and heavenly contemplation, with his head wet by the cold dew of heaven! In fine, who is not sensible that in reference to this duty and means of grace, he is sadly deficient. I apprehend, if we were more conversant with our relations to our Redeemer, with the character and merciful providences of our Father, and with our own weakness and sinfulness, we should experience more frequent visitations of the Holy Spirit, and become like trees planted "by the rivers of water."

A STUDENT.

Brown University, Feb. 27, 1844.

The following powerful appeal is from a Wesleyan missionary addressed to British Christians, but may be applied to Baptists in America:

"O that I could make every British Christian feel the full meaning of St. Paul's question; nay, is it not the question of the Holy Ghost, put to us all? 'How can they believe in him of whom they have not heard? how can they hear without a preacher? and how can they preach except they

be sent?' O Christians, do not talk as if you pined the heathen of Feejee, while you keep from them that which alone can make their salvation possible! How can you think of dying until you have done your utmost to place the means of salvation within the reach of every soul of man? You pray for the conversion of the world. What do you mean? Do you not know that according to the present constituted government of God, if the world is to be saved, Christians must put into operation the means by which it is to be effected? 'Whoever shall call upon the name of the Lord shall be saved.' Here is the rule of government. 'How then,' God asks you, 'shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?' You have adopted Feejee as your field of labor; I beseech you, in the name of perishing thousands, send us laborers."

Baptists of Connecticut, have we not adopted Burmah as our field of labor? How long shall the cry from our missionaries there, "send us more laborers," be unheeded? H.

For the Christian Secretary.

## Spring; a Dream of the Season.

Ah! thou merry, joyous Spring, hast thou again made thy appearance to cheer us after the frowns of the "cold, cold winter?" Truly art thou a messenger of love and of joy. What though winter, putting on his snowy mantle, has looked so coldly upon us; is not the happy spring time here with his free rippling waters, his flowers and sweet singing birds? most cordially do we welcome thy return, sweet spring.

These were my thoughts as on the last of February, a mild and pleasant day, I retired to my room, and, opening my window, sat gazing upon the beautiful scenery—a lawn of exceeding beauty lay before me, covered with verdure; at the foot there meandered a pure stream, in which the little fishes were leaping and frolicking as if they also knew of spring's return. Upon the hills, in the distance, the little lambs were skipping joyously, and the sweet notes of the robin mingled with the chirrup of the blue-bird, (both already returned from their southern tour,) greeted my ear—all with me were rejoicing at the departure of winter.

How long I sat there gazing, I know not; for a kind of drowsy influence came over me, and a voice whispered in my ear, "come and see." Then, without any effort on my part, I was taken to the summit of a lofty mountain, at the foot of which, upon one side, was a thick wood, and upon the other was a grove. I had but a moment to see this, for, hearing a heavy foot-step, and turning, I beheld a majestic figure clothed in a robe of the most snowy whiteness; in his arms he bore two inanimate figures, while a female walked before him with tottering steps.

As he passed me, I could not forbear enquiring, who art thou?

"The spirit of the departing winter," replied a mournful voice. And who are they? I asked, pointing to the lifeless forms and the pale maiden.

My two dead sons, December and January;—and this is my only daughter February; and the last scion of my stock—she will also breathe her last to night. See you not how she totters on the brink of the grave? when she dies, I die also; although mortal, I hope you may see many of my younger brothers, who will follow after me in my steps.

"Pray, teach me a lesson, father Winter, before your death," said I. "Ah, mortal," he replied with a solemn air, how can I now teach you; it was your duty to learn yourself during my sojourn in your land, for now I go to yonder world in which is the far-famed fount of oblivion.

But one word of admonition or advice, ere you leave us forever, said I.

Then, turning with a still more majestic and solemn air even than before, he said, when called to leave the world, prepare yourself in such a way and manner that you may quit it as calmly as I do now; spend each winter better than the preceding one,—improve in every thing—Farewell.

I had no time for reply, for he hurried down the mountain and was soon lost in the Wood.

He had but just vanished when a female figure approached,—a smile was in her eye, and extending her hand over me, I knelt at her feet and repeated the question, "who art thou—also?"

"The Genius Spring whom thou lovest so well, and these, said she, are my children,—March my eldest son, April and May my daughters; and she presented them to me, saying, "my children, your offerings for this mortal."

March then advanced rather bashfully, and presented me with a garland of clover-leaves with which he was also crowned. He was clad in a dark green mantle, and his flashing yet beautiful eye, spoke of passion. He then retired, and a fair maiden timidly approached; her mild blue eye was filled with tears, although a smile was on her lip.

"This is my April child of 'smiles and tears,'" said the spirit of Spring.

She hesitated a moment, and then deposited by the side of the clover wreath, a bouquet of spring violets and snow drops.

Then May, sweet, happy May, came bounding along with a light step; a garland of strawberry blossoms was around her waist and she was singing,

"Blythe May is now here  
With garlands and flowers,  
And now she doth greet thee;  
Oh haste to her bowers."

Then she advanced towards me and placed a May-day coronal upon my head. I stood musing for a moment, then raising my eyes, they were gone; yet I saw them at the edge of the grove, and could hear the clear voice of May again singing.

"The birds sweetly singing  
Their welcome to May,  
Thou joy I am bringing  
I must hasten away."

I was still watching the trio, and the spirits, as they entered the grove, when I heard a voice calling me by name. I turned to see who it might be, and I awoke and found myself not upon the summit of the lofty mountain, but in my own little room, by my open window, with my friend screaming in my ear. What are you dreaming about, cousin?" SARAH.

## The Letters of Fuller and Wayland

WILL BE PUBLISHED IN A FEW DAYS.

LETTERS ON AMERICAN SLAVERY, by Rev. FRANCIS WAYLAND, D. D., President of Brown University, and REV. RICHARD FULLER, of Beaufort, S. C.

These letters, which have been so heartily greeted, and highly commended by the whole religious and secular press, the authors have consented to revise, and prepare for publication in this more permanent form.

They will be put up in a cheap pamphlet and sold to agents, Ministers of the Gospel, and booksellers at a liberal discount. Orders for them from any part of the country will be promptly executed. LEWIS COLBY, Publisher.

The subscribers having been appointed by the Court of Probate for the District of Suffolk, commissioners on the estate of Mrs. Michael Sheldon, late of Suffolk, deceased, hereby give notice that six months from this date are allowed and limited by said court, to the creditors of said estate, to exhibit their claims against the same, to the subscribers; and that we will meet to receive such claims against said estate, at the late dwelling of the deceased, on the first Monday of March next, at 1 o'clock P. M., and at the dwelling of Horace Sheldon, on the 1st Monday of September next, at 2 o'clock P. M.

LEVI STANLEY, Com'r.  
PAUL HARMON, Jr., Com'r.  
All persons indebted to said estate, are requested to make immediate payment to HORACE SHELTON, Administrator. Suffolk, Feb. 27, 1845.

At a Court of Probate holden at Suffolk within and for the district of Suffolk, on the 3d day of Feb. A. D. 1845. Present, HARVEY BISSILL, Esq. Judge.

Julius C. Sheldon, Esq., Executor on the estate of Harriet Spencer, late of Suffolk, within said district, deceased, having represented said estate insolvent, and given notice to all concerned to appear before this Court the present day at two o'clock, P. M., to be heard relative to the appointment of commissioners, and no one appearing;—This Court doth appoint David Hale and Gamaliel Fowler, commissioners to examine and adjust the claims of the creditors of said estate; and also doth decree that six months be allowed them to exhibit their claims to said Commissioners, after they shall have given public notice of this order by advertising the same in a newspaper published in Hartford, and by posting a copy thereof on a public signpost in said town of Suffolk, nearest the place where the deceased last dwelt. Certified from Record. 3w50 HARVEY BISSILL, Judge.

## Memoir of Rev. A. Nettleton, D. D.

THE 2d edition of this valuable work is now ready for delivery by the publishers, it has been revised and enriched with additional matter, and stereotyped. ROBINSON & SMITH.

## Ivory, Horn and Shell Combs.

BARROWS, PHELPS & CO. offer on reasonable terms at wholesale and retail, 500 doz. fine, S. fine, and 88 fine ivory Combs. Also, 150 doz. each, coarse and fine, Dressing, Carved-side and Back Combs, with a variety of superior Shell Combs, at very low prices. Jan. 20.

## Suspenders, Hooks and Eyes, &amp;c.

BARROWS, PHELPS & CO. offer at wholesale and retail, on fair terms, 100 doz. Hotchkiss & Merriam's superior Rubber Suspenders, from the lowest to the highest cost. Also, North's celebrated patent Hooks and Eyes, at factory prices. Jan. 20.

## Alpacas, Bombazines, Gimps, &amp;c.

BARROWS, PHELPS & CO. offer a full variety of black and colored Cotton and Silk warp Alpacas, in desirable patterns and styles. Also, a full assortment of blue black and Jet Bombazines, from Auction, at less than usual prices. Also, 100 pieces black and colored Gimps, and gimp Cord, at wholesale and retail. Jan. 20.

## MASON GROSS,

DEALER IN

## WOOL SKINS AND WOOL.

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No. 57 Main Street,

Near the Stone Bridge, over the store of E. Shepard &amp; Son, HARTFORD, CONN.

Jan. 17. 45c.

## PROTECTION INSURANCE COMPANY.

NY—Office North side State House Square, in Exchange Building. This Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The Company will issue policies on Fire and Marine risks, on terms as favorable as other offices. Application may be made by letter from any part of the United States, where no agency is established. The Office is open at all hours for the transaction of business.

THE DIRECTORS ARE:

Daniel W. Clark,	Esq. Strong,
William W. Ellsworth,	Wm. A. Ward,
Charles H. Northam,	John Warburton,
William Kellogg,	Elisha Peck,
Lemuel Humphrey,	Thomas Kellogg,
B. W. Greene,	A. G. Hazard,
Willis Thrall,	Edmund G. Howe,
Elery Hills,	

DANIEL W. CLARK, President.

WILLIAM CONNER, Secretary.

## HARTFORD FIRE INSURANCE CO.

Office North side State House Square.—This Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty thousand Dollars, which is invested in the best possible manner. Insures Public Buildings, Churches, Dwelling Houses, Mercantile, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this company has no Agent, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

Eliphalet Terry,	Charles Russell,
S. H. Huntington,	Henry Keeney,
H. Huntington,	James Goodwin, Jr.,
Albert Day,	John P. Brace,

Jannus Morgan.

ELIPHALET TERRY, President.

JAMES G. BOLLES, Secretary.

## ETNA INSURANCE COMPANY.

Incorporated for the purpose of insuring against loss and damage by Fire only. Capital, \$200,000, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached risks capital is not exposed to great losses by sweeping fires. The Office of the Company is in the new Etna Building, next west of the Exchange Hotel, State Street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE:

Thomas K. Brace,	Stephen Spencer,
Samuel Tudor,	James Thomas,
Griffin Steadman,	Elisha Peck,
Henry Kilbourn,	Daniel Burgess,
Joseph Morgan,	Ward Woodbridge,
Elisha Dodd,	Joseph Church,
Jesse Savage,	Horatio A. Allen,
Joseph Pratt,	Charles Seeley,

THOMAS K. BRACE, President.

SIXTON L. LOOMIS, Secretary.

## BURR &amp; SMITH,

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To the Rev. Francis Wayland, D. D.

LETTER IV.

MY DEAR BROTHER,—Up to this considered the subject before us as a question of moral and political science, to show that, like other sciences, slavery is not necessarily a crime, the power of the Roman master, the despotism, was not in itself a sin, this was the more important, men are justly shocked, when the slavery to be a heinous crime, and tempting to shelter themselves from the power of the Bible. 'Perish the thought, and I cordially join with thee in this imply upon Christians at the ever, is to do them great injustice. Consideration takes for granted the very say. We believe that all just moral only an expansion of those golden rules, we would that men should do also so to them; and, 'Thou shalt neighbor as thyself.' We believe that apply to masters and servants, just and apprentices, or parents and children, and subjects. We believe that they abuse of slavery; and condemn all moral, and domestic injustice. We believe that they make the relation or require that they must do if be prompt dissolution. Such disruption in some cases would, subvert society, real charity neither to the masters nor. It will not do, then, for you to come as if we had been proved guilty, and our defence. This is the ground of the North, and because Southern C with the Bible in their hands, they stood. Politically, and ethically, that despotism itself is not necessary appealing to the word of God, we are to prove a negative, and justify you must, to make out your case, guilty. 'Sin is a transgression of you are bound to show the law we will acknowledge this to be the fair accuser and the accused. Where you, that your Bible argument entitles our forensic rights, and is an examination whether the Bible justifies pose the Bible does not justify it condemned by the Bible, slavery among things indifferent, and be a large number of actions whose moral depends on the peculiar circumstances. Nor am I surprised that the take your arduous office always pure reasoning, since the assertion that self and always a sin